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## AMERICAN BAPTIST MAGAZINE.

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### ABIDING IN CHRIST.

WHEN Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. With the most tender solicitude for their welfare and a solemnity such as could have been imparted only by the near prospect of Gethsemane and the Cross, he forewarned them of the dangers to which they would be exposed, spread before them the encouragements best fitted to cheer their desponding hearts, and pointed out the essential means of their security and final deliverance.

Of the instructions given by our Saviour to his disciples on the night preceding his crucifixion, no one exceeds in importance the injunction to *abide in him*. See with what authoritative and persuasive urgency he enforces its desirableness. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Professed disciple of Jesus Christ, do you regard the will, do you confide in the wisdom, do you revere the authority of your

Lord? Have you received of his spirit, and would you glorify the Father, that *so you may be his disciple*? And would you have power with him, that you may prevail, ask what you will? *Abide* then in him, while he abides in you. *Abide in him, as the branch abideth in the vine.*

1. *Distinctly and uniformly recognize his presence, and rejoice in it.* Let it be your spontaneous and habitual thought that *Christ is with you.* Let it dwell in your mind. And let it not be a merely intellectual apprehension; let it be associated with a decided conviction, a deep wrought feeling, that Christ is present; let it be a *thought of the heart.* At the same time, be perfectly aware that Christ is not unobserving in his attendance. Let the eye of faith meet his eye. Cherish a confident persuasion that he not only goes with you wherever you go, and stays with you wherever you stay,—but that he notes all your conduct, hears all your words, marks all your thoughts and feelings. Let the involuntary and daily suggestions of your heart be, “Thou, God, seest me; Thou ponderest my path; Thou understandest my thought afar off.” As the eye witnesses the presence of the objects which it beholds and gives a full assurance of their reality, so let your faith, looking on Christ who is ever present, recognize his presence in every place, and see him as he is. Cherish also an habitual and holy *delight in his presence.* See how effulgent are the glories of Christ. Mark how attractive his condescension and sympathy. Be it your fixed and all-engrossing object to be formed under his immediate inspection, and by his direct agency, after the model of his purity and loveliness. Let the exceeding blessedness of so endearing an intimacy be interwoven with the principles of your moral constitution. Maintain a distinct apprehension of the desirableness of Christ’s presence, even when oppressed with the consciousness of guilt or a sense of his displeasure. And let your rejoicing that he is with you, being deliberately sanctioned by the understanding and having its seat deep in the affections, exist independently of all circumstances: let it be unvarying and perpetual.

2. *Habitually look to Christ for instruction and government.* Earnestly covet his counsels, thankfully welcome his timely admonitions. Having selected him for your teacher, yield implicit deference to him respecting the subjects of inquiry, the spirit and manner of your investigations, and the sentiments you finally adopt. In full belief of your entire dependence on him for the appropriate exercise of your powers, and for all the necessary aids to their most effective cultivation and developement, beseech him to pour out upon you an impartial love of the truth, an untiring zeal for the acquisition of sound knowledge, and docility and discretion in the use of the appointed means: look to him for the adjustment of all providential circumstances: seek of him the communication of all spiritual aid: depend on him, and on him supremely, for desire and purpose, for wisdom, opportunity and success: and while you disclaim an exclusive confidence in man, even for the attainment of human science, bear in mind especially that through Christ

you make all your advances in divine wisdom and spiritual understanding, and, above all, acquire that knowledge of himself which is "life eternal."—And while he is thus your chosen counsellor, and you exercise unwavering trust in his wisdom, love and faithfulness, regard him also as your *Sovereign*, and yield implicit obedience to his authority. Let the uniform sentiment of your heart be, "Lord, what wilt thou have me to do?" "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so let your eyes wait upon the Lord your God. And as there is singleness of purpose in your efforts to learn his will, as your solicitude is simply to ascertain the true import of what he says or does, and no selfish considerations are allowed to blind or divert your attention,—in like manner, when you perceive his intimations and understand their meaning, let there be an entire and cordial acquiescence. Let the cheerful promptitude of your obedience evince the reality of your professed devotedness and the genuineness of your zeal.

3. *Look to Christ for sanctification, support, and final salvation.* Conscious of the deep and all-pervading corruption of your nature, despair of ever being purified and renovated except by his agency. Cast away all hope of essential reform from the seriousness and multitude of your reflections, the pungency of your convictions, or the bitterness of your regrets. Place no confidence in the vehemence of your desires, none in the cool determination of your purposes. The constancy of your vigilance and the resoluteness of your resistance against temptation, the number and skill of your measures of precaution, the favoring influence of circumstances and the timely co-operation of human aid, all these consider alike inadequate. Efficient help can come from Christ only: let this be your fixed belief: and he must impart this help freely and gratuitously, or you are lost. Cherishing sentiments like these, fix your eye upon your Saviour, and with humility and deep solicitude wait for the communications of his grace. As you behold the glorious excellences of his character and burn with a holy emulation to attain some resemblance to him, or listen with child-like deference to his instructions and precepts, and vigorously endeavor to carry them into full execution, hold steadfastly upon the fundamental principle that he who has begun a good work in you must himself carry it on, and that while you work out your salvation with fear and trembling, he must work in you both to will and to do. And do not look to Christ for strength alone: he is your consolation and your encouragement, your peace and your joy. Are you oppressed with calamities? Christ has overcome the world. Are you encompassed with spiritual foes? He has spoiled principalities and powers. Are you burdened with iniquities? He has blotted out the handwriting of ordinances that was against you. And having received of the Father the promised Spirit, he imparts consolations neither few nor small, leads on to victory the most weak and trembling of his followers, and sheds down that peace of God which passes all understanding. In like man-

ner, in regard to your final salvation, confide not in native righteousness and good works, make no plea of repentance, supplications and sacrifices, indulge no hope of an *unconditional* exercise of divine mercy. To escape the penalty of God's violated law and to enter upon the everlasting blessedness and glory of the heavenly state, let your only hope be CURIST JESUS. *Christ has died, once for all*, and has thereby rendered it consistent for God to be "the justifier of every one that believeth in Jesus." He has also been raised from the dead by the power of the Father, and having sit down at the right hand of the Majesty on high he ever liveth to make *intercession* for his people; and being appointed *Judge* of the quick and the dead, he will at length gather to himself all whom the Father hath given him, and will present them faultless before the presence of his glory with exceeding joy.

4. *Maintain a vivid apprehension of your entire and unalterable demerit of Christ's regard.* Aside from your original unworthiness of the intimacy or even the notice of the divine Saviour, in consideration of your finite and depraved nature, be aware of your unspeakable debasement in consequence of your voluntary transgressions. Be equally apprized of your utter inability to render your inferiority less in the slightest degree. Were you to become at once holy as the spirits of the just made perfect, and henceforward employ every power of your nature in promoting incessantly and by the most efficient means the glory of Christ, you know full well that you would forever remain at an infinite remove from an equality with your Lord, and that your past criminality and original worthlessness would continue unaltered and unalterable. Let your utter unprofitableness to Christ be no less readily conceded. He has no need of any of your services; and though he condescends to employ your instrumentality, that you may have an opportunity to attest your love and gratitude to him, yet what does he receive that he did not first bestow? Who gave the grace and implanted the disposition to do his will? Who communicated the wisdom and the strength? Who furnished the times and seasons? Who has sustained in trial, guarded against temptation, encouraged in conflict? Who, in a word, has bestowed all, and upheld all, and wrought all, except as it has been corrupted or misdirected by the folly or the sinfulness of the instrument?

In brief, would you abide in Christ, be in the settled habit of doing through life what you did in the hour of your regeneration. You then went to Christ, rejoiced in his manifest presence in that time of need, asked of him heavenly wisdom and divine guidance, freely engaged to perform his will while you honestly endeavored to ascertain it, and reposed in him alone all hope of deliverance from sin, of strength to persevere, of consolation in trial, and of final acceptance with God. If you would abide in Christ, do this so continually that it shall become a habit; a habit not loose and easily cast off; but a *habit of the soul*, to throw aside which would rend asunder the essential principles of your moral being.



*Has this been your habit, professed Christian? Have you joyfully recognized the presence of Christ in every place and in all circumstances? Have you listened to him as your chosen Counsellor? Have you obeyed him as your acknowledged Lord? Have you trusted in him exclusively, yet confidently, for sanctification, support and final salvation? Have you cast away all self-righteousness and vain glory? Has this been your uniform course? There are some who can answer these questions in the affirmative. Last of all to boast of their adherence to their Lord, and first to ascribe all the glory of their steadfastness to his free grace, they can appeal with holy confidence to him "who knoweth what is in man," for the simplicity of their faith in him, the fervor of their love, the devotedness of their zeal, and the multitude of their thoughts of him when his comforts delight their souls. But there are others who, instead of abiding in Christ, are habitually unconscious of his presence, whose thoughts of him are thoughts of a stranger rather than of a friend, whose trust has less of joyous hope than of desponding fear, whose obedience is the service of constraint, not of love. Professed disciple of Christ, is it thus with you? And have you assumed the Christian name only to become so marked an example of inconsistency, folly and ingratitude? What are the *express terms* of your profession? Have you not explicitly *avowed* your faith in Christ's presence? Do you not *claim* to regard it as an unvarying occasion of thankfulness and joy? His authoritative wisdom as your Counsellor, and his absolute sovereignty as your Lord, are they not distinctly and unreservedly *recognized*? And do you not *confessedly* place your sole reliance on him for sanctification and complete redemption? Nay, more. Have you not voluntarily entered into covenant with him? Have you not, in the presence of God and men, with full purpose and in hope, joyfully assumed obligations never to be cancelled, that you would continually look to him, as your Guide, your King, and your Saviour? Have you not done even more than this? On supposition that you *are* a disciple of Christ, have you not repeatedly addressed him as your Master and Lord? and have you not once and again trusted in him for sufficient grace, while you have endeavored to perform his will? Have you not, in a word, *pledged* yourself, not only by the terms of your professed faith, but by the express articles of your most solemn engagements, and the unequivocal sanctions of your most considerate concurrent acts, *have you not pledged yourself* to abide steadfastly in Christ while he abides in you? How then can you answer to your conscience its heavy charge? How can you cast off from you the imputation of gross, unpalliable and habitual inconsistency? But the inconsistency of professed Christians who do not abide in Christ is not more glaring than their folly. Beloved reader, you are strangely unmindful of your own highest happiness. In that peace of conscience, that sense of security, and those confident and gladdening hopes, which are invariably imparted by abiding in Christ, there is an overflowing fountain of*

the purest joy. He who maintains a constant sense of Christ's presence and receives continual manifestations of his love, possesses indeed perpetually a delight in Christ and a joy in the Holy Ghost which are "unspeakable and full of glory." He has a foretaste of the blessedness and glory of heaven. He receives an "earnest of his inheritance until the redemption of the purchased possession." Professed Christian, would not *you* partake of this joy? Is it not your desire that the highest happiness you have ever experienced, in the exercise of the liveliest faith and the most impassioned love, may be imparted again? Would you not devoutly bless God, if your rejoicing, instead of enduring but a little while, were perpetuated, if, instead of being interrupted by the collision of temptations and cares, it were purified and chastened? O, then, abide in Christ. Love him. Obey him. Trust in him. Do this habitually. Do it uniformly. Your heart will then be undefiled. You will become a temple of the Holy Ghost. The "Father will love you, and Christ will love you, and they will come unto you, and make their abode with you."

"I beseech you by the meekness and gentleness of Christ." I would constrain you by his unparalleled condescension. What if a fellow-man, embodying in his character all the lovely and ennobling qualities of human nature in their highest perfection, and raised by his wisdom and power above all possibility of deriving any essential benefit from your society,—what if he should invite you to a most intimate, endearing and inviolate friendship! What if some ministering spirit from the courts above, arrayed in all his purity and splendor, and gifted with heavenly wisdom, should come down to earth and proffer you his constant attendance, that he might communicate divine knowledge, renovate your heart, cheer you in the hour of despondency, defend you in peril and shed down upon you continually the refreshing dews of a seraph's love! But it is not a mere being of earth, however exalted and god-like, nor is it a ministering spirit from heaven, whatever his proximity in rank to the throne of the Eternal, with whom you are invited to hold this confiding intimacy. It is the Lord of life and glory, the Creator of the ends of the earth, the King of kings, the high and holy One. It is He whom the heaven of heavens cannot contain, and who filleth the earth with his glory; this is the friend, the guide, the Saviour, who lays aside his excellent majesty, and comes down to his footstool, and takes up his abode with the humble and contrite. "Behold," he says, "behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me." And shall the condescension of Christ, thus infinite, be requited with ingratitude? Will you slight with a cold and base indifference what the Majesty of heaven has thus stooped to proffer, and with an almost imploring importunity solicits you to accept? "Who are we, and what is our father's house," that we should come into remembrance before him? Or what has he discovered in us to allure him to our abode? Helpless and worth-

less; incapable of one right thought or emotion not communicated from above; unable to withstand the slightest temptation or advance a single step in the path of holiness unaided; lingering in the Christian course and often seeking opportunities for deviation; continually yielding to spiritual foes and sometimes confederating with them; it is solely from his unmerited, free and boundless love that any of us have derived the least wisdom, or strength, or righteousness. We love him, because he first loved us.

Christian, conscious of your past inconsistency, folly and ingratitude, would you humbly and thankfully open your heart anew to the love of the Saviour, and in return for his matchless grace concentrate on him the faith and affection, the homage and hope of your soul forever? *It can be done.* Nothing lies in the way. "Return unto me, and I will return unto you," is Christ's encouraging invitation. Say to him *now* with *sincerity*, "Thou art all my salvation and all my desire;" present your soul and body a living sacrifice to him, and let the offering, through his efficient grace, be perpetual; renounce the love of self; serve the Lord Christ; and he will not be far from you. He will manifest himself to you as he does not unto the world. You will feel his presence, you will hear his voice. He will guide you by his counsel; he will sustain you by his grace; he will cheer you with his love. He will afterward receive you to glory. That glory is already prepared for you. It waits to receive you. Its reflected splendors you may even now see.

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## REVIEW.

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[In our number for May, we gave the discourse reviewed below merely a passing notice. We are happy to invite the attention of our readers to a more full analysis of its valuable contents.]

LITERARY CULTURE INCREASING THE POWER OF THE CHRISTIAN MINISTRY. A Discourse by WILLIAM R. WILLIAMS, pastor of the Amity Street Baptist Church, N. Y.

This sermon was delivered first at Kingston, N. Y. before the Hudson river Association, and was repeated at the anniversary of the Young Mens' Education Society of this city. It is an able and clear setting forth of the advantages which a literary education may confer upon the Gospel ministry. The spirit which pervades it, we think admirably adapted to conciliate even those whose objections to an educated clergy have been the strongest. The author gives us the impression of one who is uttering truths of which he is fully assured, and whose importance he most deeply and heartily feels. Indeed, to one who has both breathed the spirit of the Saviour, and drank at the fountains of science; who, made familiar with the character of God by the teachings of his Spirit,

has learned to trace that character in the universe of matter and of mind, there can be but few themes of occasional discourse more striking than ministerial education. A mind thus trained can estimate the dangers of ignorance and the blessings of knowledge. It traces, in the long eventful career of the church, the aids she has derived from learning, recalls the eras of her history, and sees how, in many a crisis of her peril, her deliverance has been accomplished by the efforts of sanctified and disciplined intellect. One who, thus familiar with the past, rises from the contemplation of its solemn lessons, cannot fail to bear away with him an enthusiastic interest in all that may promote the intellectual training of minds dedicated to the service of the Saviour.

The introduction to this discourse is a beautiful sketch of the venerable apostle to the Gentiles. He is portrayed not merely as an apostle, nor yet as an inspired preacher, or an expounder of the Gospel, but as a man who, in profoundness of genius, in extent and variety of acquirements, in knowledge of mankind, in the possession of all that education, in its best forms, is intended to bestow, was not a whit behind the foremost of his contemporaries, and in any age would have been reckoned among the master spirits of the world. From the character of this apostle the author educes the general idea of the discourse, that learning increases the power of the minister of the Gospel. This general idea is founded upon the words in 2nd Cor. x. 10. "For his letters, say they, are weighty and powerful." The subject is discussed under three several heads;—"the prejudices against ministerial education,"—"the advantages of literature, duly used, to the preacher of the Gospel;" and the "necessity and mode of guarding against its possible abuses."

In considering the objections, it is very properly taken for granted, that they who enter upon a preparation for the sacred profession, are men in whom the spirit of the living God has implanted the faith of the Gospel. Any attempt to substitute learning for piety, or the instructions of professors for the teachings of the Saviour, Mr. Williams disclaims all intention to sanction. It is only when the breath of spiritual life has been breathed into the soul, that any one, however gifted, should think of standing up as the ambassador of God to guilty men. Mr. Williams has examined the meaning of those passages of the Scriptures which have been thought to discountenance theological instruction, and has shown, with great clearness, that they furnish no ground for the modern objections to clerical education. We present the following paragraph as containing the conclusion which the author derives from the example and writings of Paul:—

"As the great resource of his ministry, as the choice armor in which he was to confide, the apostle would have rejected even true science and true eloquence. Yet, as subordinate instruments, as the incidental aids of his labors, he has not only allowed, but himself employed them continually and most successfully. The Christian pastor who makes the acquisition of a reputation for elo-

quence or wisdom the first object of his labors, or trusts in them as his chief weapons, sins against God with a fearful and an aggravated guiltiness; but the man who, in the fear of God, and supremely loving him, uses them, not for their own sakes, but for the sake of God and his church, does righteously, wisely, and well. If he confide in them, or glory in them, it is at his peril. But if he have received them, it is alike at his peril to withhold the exercise of them when under the controlling influence of love to God and man. As the teachers and prompters of ministerial labors, they are to be rejected; as its handmaidens and helpers, they are to be received and employed. To cultivate them for their own sake were an idolatry which Paul would have condemned most sternly; to use them for the service of God and his Israel, is the very practice which Paul himself exemplified." p. 12.

The very common objection that the experience of the church has found "learning to be prolific in error," is also very happily alluded to in this part of the discourse. This objection we often hear urged by those whom a more extended knowledge of the facts would undeceive. That disputations and heresies have often been the results of the speculations of learning, we do not pretend to question. But when we remember the general truth, so often exemplified in every department of human life, that no good of earth is wholly unmingled with evil, we are not surprised at these results. Danger, in one form or another, besets every path in which the mind of man is permitted to travel. It is an essential condition to a state of moral probation. To meet it, is a duty enjoined alike by the promptings of our own nature, and by the commands of God. To shrink from the danger that may attend the inquiry after truth, or the attainment of good, would be an act of cowardice both weak and wrong. Every blessing within the reach of man is to be attained only through perils; and, when attained, is to be preserved in its purity only by constant carefulness and watchings. Who can number the ministers of evil, the luxuries, the crimes, the social and moral dangers that walk in the train even of civilization herself. Nay, the very intercourse of every-day life has its perils. It may fire the soul with anger, or wither it with envy; it may present occasions gratifying to vanity, or stimulating to sensuality. Yet who, for reasons like these, would stay the progress of social improvement, or withdraw himself from the intercourse which business or pleasure may demand. To us, there seems as little justice in charging upon learning the heresies and corruptions of the church, as in ascribing the crusades and the savage warfare, so often waged under the banner of the cross, to the mild and merciful genius of Christianity.

Mr. Williams has well illustrated the inconsistency involved in these objections. "There is no doubt," says he, "that wealth is more generally and inevitably injurious to the Christian character than knowledge; and more abundant and earnest denunciations of the evils which accompany riches are to be found in the New Testament, than of those which accompany knowledge. Yet who would render all

affluence criminal, when Daniel and Joseph, Job and Abraham, the father of the faithful himself, were men of abundant wealth. It endangers its possessor; it is much more frequently abused than rightly employed; yet the Bible has not forbidden it. It was reserved for the Romanist here as elsewhere, to improve upon the oracles of God, by making poverty in itself meritorious, upon the same principle which canonizes ignorance as the mother of devotion. If our misguided brethren decry all learning in the Christian ministry, let them denounce and prohibit all wealth in the private members of the church. The same arguments which justify the merchant or the farmer in withholding from his pastor the means and the opportunity of literary culture, require him to close his warehouse, and neglect his broad acres, lest they prove, by the revenue they shall afford, snares to his soul." p. 13.

Having thus disposed of the prejudices, the author enters upon the discussion of the main subject of the discourse:—"The advantages of literature, duly employed, to the Christian ministry." He builds his argument upon the nature of the minister's duties. These are to ascertain the truth—to diffuse it, and to defend it. For any one, and especially for all of these duties, learning and skill and the discipline of every intellectual faculty are evidently indispensable. For when the Christian pastor sits down to his Bible, to draw from it instructions for his flock, he is to inquire, what has the spirit of God revealed in the passage before him? How else can he expect to know, but by examining it with exactness of attention, with disciplined judgment in the light which criticism and antiquities and history and science may throw upon it. After he has thus ascertained the truth, he has yet to exhibit it to the great congregation—a task equally difficult and momentous. For *there* are assembled all the diversities of intellectual and moral character; the unlettered peasant and the tasteful worldling, the merchant and the professional man, the docile youth who yesterday was born again, and the hoary Christian whose days are nearly ended, are all come up to listen to the teachings of the pulpit. What form of argument shall he adopt? What language? Whence shall he call up images to impress all this variety of mind? Vehement exhortation alone will not suffice. Spiritualizing interpretations, however ingenious, will be heard without effect. There must be thought, and that eloquent thought, uttered in strong and stirring expressions, or the occasion is lost, and the assembly retire,—the cultivated part, to call the sermon dull, and all to feel that they have been but little instructed or benefited. There must be the effort of disciplined faculties, of accurate and varied learning, or the pulpit will be comparatively powerless.

The argument connected with the third division of the minister's duties, to defend the truth, we extract from the discourse:—"The Christian Church is assailed at opposite points, by the heretics that assume the name of Christianity to destroy it—and by the infidels who reject its very name with contempt or abhorrence. Is there no advantage gained over the one, in being able, by an

intimate knowledge of ecclesiastical history, to show what the origin of heresy has been, what its stealthy progress and its dreadful issue; and against the other, has not the success been great, of the men who, equipped from the armory of revelation, have yet come down into the fields of this world's science and literature, and foiling the sceptic upon his own ground and with his own weapons, have shown him in the structure of his own frame, in the geology of the earth that he inhabits, in the skill that has shaped its various orders of being, in the order and beauty and splendor of the heavens that shut him in with their curtains of light, in the traditions of earlier history and in the moral lessons of more recent history, in the analogies of science and revelation, in the coincidences of scriptural and of human annals, in prophecy and its wondrous fulfilment, and in the internal marks of disorder within his own bosom,—that man is the revolted subject of a God, mighty, wise, provident and holy—and that the God of the Bible is He?"

There are also peculiar *circumstances in the character of our own age*, which increase the demand for a liberal-minded and well-educated clergy.

“Popular education is advancing, and, although the infidel statesmen of our day look upon the education of a nation in science and art as being in itself a sufficient security for their happiness and virtue, the whole history of our race belies their hope. A *partial* knowledge of the facts in any phenomenon or science, is the surest basis of error, and certainly that knowledge is most partial which excludes all knowledge of *moral facts*; which, having told men of the wonders of creation, and having widely unrolled the volume of nature's glories, artfully draws the veil over the handwriting and superscription of nature's God; and which, having driven its disciples through the vast round of nature's miracles, from the habits of the insect, up to the revolution of starry worlds, ends the lesson without announcing to him that all these are but the out-courts of creation, that the boundless power which framed them, is linked to an ever-watchful holiness, that there is a Creator, who is withal the Judge of his creatures, and that all the splendid scenery of the universe beyond has no honor like that which this world derives from its having been the field of the great drama of redemption. To guard against the fearful consequences of an education thus systematically partial and incomplete in its lessons, and therefore erroneous in its results, the Christian ministry must be instructed, that it may instruct; armed, that it may repel; and clear-sighted, that it may detect the enemy.” p. 21.

The last few pages of this discourse are devoted to the consideration of the *necessity and mode of guarding against the abuses of theological education*. Here Mr. Williams urges, in the language of great faithfulness and affection, the duty of the churches and the ministers,—of the churches, to watch with prayerfulness and parental tenderness over the interests of all seminaries of sacred learning, to remember, with earnest supplication, in the assembly for public prayer,

in the closet, and in the devotions of the household, those who are preparing to go forth, and those who have already gone to preach the Gospel;—of the ministers, to carry onward and perfect their education, to cultivate all fraternal and Christian sympathies, to mingle with their labors for others an assiduous effort to promote their own salvation, to study the perfect character and breathe the amiable spirit of Jesus—to imitate him in his humility, in his acts of goodness, and in his various methods of reaching and reclaiming the sinful hearts of men. Our limits do not allow us to present extracts from this part of the sermon. We hope, however, it will be extensively read; for we think its views and its spirit well calculated to remove prejudices, and to correct erroneous opinions concerning ministerial education. Indeed, these seem already to be breaking away. It is becoming more generally believed that learning and religion were made to dwell together. And we delight to anticipate the time when through all the church of Christ, they shall go hand in hand, watching, like sister spirits, over the interests of Zion, and assisting each other in training the soul for its immortal career.

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#### BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

The *Thirty Third Anniversary* of this Society was celebrated in the Federal St. Baptist meeting house, Boston, on Wednesday evening, May 27, when the Board of Trustees presented the following

#### REPORT.

It pleases God to honor holy men, who are eminently devoted to his service, as the instruments of bringing into existence those important benevolent institutions, which he employs as the means of meliorating the condition of man, and diffusing the blessings of Christianity among the multitudes who are exposed to perish. All those great charitable associations and benevolent societies, that compose the mighty machine which Jehovah has put in operation, and which is destined, in his hand, to effect the moral renovation of the world, were devised by men who had learned “not to live unto themselves, but unto *Him* who died for them and rose again.” Such was the character of those venerated men, who were honored as the founders of the *Baptist Missionary Society of Massachusetts*, in the services of whose thirty-third Anniversary we are this evening engaged. Among them may be mentioned the names of Stillman, Baldwin, Smith, Gano, and others of kindred spirit, whose praise is in all the churches. Most of them “rest from their labors,” and have entered their peaceful and eternal home in the heavens. This is the oldest Institution of the kind in the country, connected with our own denomination, having been organized May 26, 1802. The original members, though living in a country, which God had most highly favored, knew that there was a great destitution of the bread of life, a great moral dearth in



many portions of it. To supply this destitution, and alleviate this dearth as far as possible, they formed the noble purpose of combining their influence and exertions in a Society, which has been the means of accomplishing an amount of good that can never be accurately known till eternity shall fully disclose the events of time. Since its formation more than 70,000 dollars have been expended, under the direction of its Trustees, in the support of preaching among the destitute. "Through its instrumentality, hundreds of feeble churches have been revived and enlarged; other hundreds of churches have been gathered; and thousands of souls have been brought under the saving influence of the Gospel." It was not restricted, except by its want of ability, from sending the word of life into any part of North America: its missionaries have traversed various portions of it, and it may be truly said, in the beautiful language of ancient prophecy, "The wilderness and the solitary place have been glad for them, and the desert has rejoiced and blossomed as the rose." For many years after its organization, no object in the land was dearer to the heart of Baptist Christians; and its Anniversaries were seasons of peculiar and engrossing interest. To enjoy these seasons the friends of Zion would come to the Metropolis of the State, from various and often from distant regions; and, after mingling in its hallowed scenes, and becoming acquainted with the affecting details contained in its Annual Reports, would return to their homes with chastened feelings, and a determination, by the blessing of Almighty God, to pray and labor more for the salvation of undying souls, and make greater sacrifices to send the Gospel of Christ, with its saving power, to the multitudes who must without it perish in their iniquities.

But for a few years past, the interest in this Society has been gradually diminishing among our Christian friends. This, however, will not probably be regarded as a subject of regret, when we consider the causes which have contributed to this result. Within this period, there have arisen a multiplicity of benevolent Societies, vastly important and interesting in their character and kindred in their object, which has very naturally and unavoidably diverted, to some extent, that almost exclusive attention which was once devoted to this Society. In consequence of this, the followers of Christ have been enabled to enlarge their operations, to extend the machinery of means, and thus roll on the tide of Christian influence with greater rapidity and power, and hasten forward the accomplishment of Jehovah's glorious designs in bringing back this revolted world to its allegiance to the Prince of Peace.

We ought to rejoice, therefore, that our churches have not been willing to confine their efforts and energies to one Society, however important may be its object; but that they have been ready cheerfully to sustain other institutions, which are blessing thousands of thousands of our apostate race. The efficiency and extent of its operations have been materially lessened especially since the organization of the American Baptist Home Missionary Society; a Society to which *this* contributed to give birth. To

that important Society, it immediately relinquished a great portion of the field which it once attempted in some degree to cultivate. As you were informed in the last Annual Report, this Society has become auxiliary to that, which, though its offspring, is now regarded the parent Society.

Being a *national* institution, it has engaged the sympathies and awakened the energies of our denomination more extensively than any local Society could have done. And besides; the fact, that one of its primary objects is to aid in preserving the mighty West from the baneful influence of infidelity and Popery and saving its rapidly increasing millions from the "blackness of darkness forever," can hardly fail to make an impressive appeal to every feeling of patriotism and Christian philanthropy.

Another circumstance which has operated to lessen the influence and efficiency of this Society is the fact, that we have had in the State two distinct organizations for Home Missions, whose objects, especially within a few years past, have been substantially the same. In the collection of funds, the Convention and this Society have to some extent unavoidably interfered with each other, and been a mutual source of embarrassment.

In view of these facts, and feeling the importance of simplifying and systematizing, as far as possible, our benevolent operations, the Trustees have, for a long time, regarded it as exceedingly desirable that some change should take place by which this object might be accomplished. During the year preceding the last Anniversary, it will be recollected that a union between the Board of the Convention and the Trustees was effected, so as to act in concert in the collection of funds. This arrangement, however, after a short experiment, was not found fully to answer the end for which it was entered into; and at the last Annual Meeting of this Society it was, by mutual consent, dissolved. At that time, a Committee was appointed to obtain a well qualified agent as soon as practicable, that this Society might be found an efficient coadjutor to the American Society. This Committee corresponded with several individuals on the subject, but were unable to secure the services of any suitable man.

Till the time of the Annual Meeting of the Convention, *its* Board labored under a similar embarrassment. This circumstance served to increase the conviction in the minds of the Trustees, as well as of others interested in the same object, that the time had arrived for some change to be effected. Accordingly, when the proposition was made by the State Convention, at its annual meeting in October last, to merge this Society in that of the Convention by changing its name and transferring its funds, responsibilities, &c., to that body, the Trustees were willing to listen to such a proposal; and after a mature and prayerful consideration of the subject, they unanimously decided, that in their opinion it was expedient that the proposed amalgamation should take place, provided it could be consistently and safely done. Having obtained the necessary advice and made the appropriate arrangements, the

Committee, appointed for the purpose, forwarded a petition to the Legislature, praying that the name of this Society might be changed to that of *Massachusetts Baptist Convention*, with the liberty to make a transfer of its funds to that body; all of which was in due time attained.

What the Trustees have done in regard to this subject, was this day submitted to the Society, and received their cordial approbation. It is fondly hoped that this measure will be found well adapted to subserve the interests of Home Missions in this State, and throughout the country.—When these new arrangements were agreed upon, the Board invited Rev. Alonzo King, Secretary of the State Convention, to act as their agent in collecting and receiving monies for Home Missions. Since January last he has continued to operate for the Society, except when he has been prevented by ill health; and the Board regret to say that by this means he has been laid aside from his labors about six weeks of the time.

So far as he has had opportunity, he has endeavored to bring the churches to act on a wise and systematic plan, and so to manage their charitable collections as to save, as far as possible, the labor and expense of agencies. But comparatively a small amount has yet been paid into the Treasury: much more has been pledged, and monies to a considerable amount, raised for Home Missions, have been forwarded to the American Board at New York, without passing through your Treasury.

Wherever Mr. King has travelled, he has been kindly received; and had it not been for the imperfect state of his health, he would have accomplished more for the Society. The Trustees regard Mr. King as possessing the requisite qualifications for an agent, and will regret much, should he be obliged to retire from the important business in which he has been engaged.

The Board would here express their conviction that a judicious and efficient agent ought to be constantly in the field; and are confident that the churches are so far ripe for action, as that such a man would obtain from them liberal annual contributions in aid of the Home Missionary enterprise. Let the merits of this enterprise be properly presented to Christian friends in this State, and it is believed they will be as ready to sustain it, as their brethren in any other section of the Union.

During the year before us, *much must* be done; money *must* be obtained, and obtained *in this State to a liberal amount*, or the Board of the parent Society will continue to be embarrassed and limited in their operations, and our denomination fail to contribute their proportion in the immensely important work of saving this country from the baneful consequences of error and vice, and of training up its myriads for a glorious immortality. That Society at its third Annual Meeting, held in Richmond, Virginia, on the 4th of May, passed a resolution declaring it to be the duty of the churches to raise 50,000 dollars, to aid the Executive Committee in their important labors the present year. The Trustees were gratified to learn this fact, and hope that the churches in this State will efficiently co-operate with their brethren in other parts of the land in furnishing the above amount.

The Board of that Society have found it less difficult to engage men to labor in the missionary field, than to obtain the means necessary to sustain them there. Many are ready to go and toil hard in endeavoring to cultivate the moral wastes of our land, if they can only receive a comfortable support. Those employed are self-denying laborious men, whose efforts have been blessed with very encouraging success.

This will be confirmed by referring to some of the facts contained in the Report of the Board presented at their late Annual meeting. During the past year, the Board have had under appointment 96 missionaries and agents, who have been distributed as follows, viz. in Upper Canada, 2; in Lower Canada, 1; in Vermont, 1; in New York, 1; in Michigan Territory, 12; in Ohio, 16; in Missouri, 11; in Maryland, 4; in Tennessee, 7; in Alabama, 2; in Mississippi, 1; in Arkansas Territory, 2; in Louisiana, 2. Four others are so located as not to be confined in their operations to any one State or Territory.

The published statistical "table exhibits the appointment of more than 93 years of missionary labor, and the performance of 68 years and 5 months labor, during the year which has now closed. The discrepancy between the statement of labor appointed, and that which was performed, is accounted for by the fact, that many of the appointments were made at so late a period that their respective times have not expired."

Although previous to the preparing of the Report, only imperfect returns had been received from some of the Missionaries, and from others no returns, yet it is stated that by their instrumentality "about 60 churches have been constituted, at least 2,500 added to the churches by baptism and by letter; and probably half as many more hopefully converted, besides much that has been done to promote the interests of Temperance, Sabbath Schools, Bible Classes, Bible Societies, and various religious charitable objects. Multitudes have heard the Gospel who would otherwise have been destitute of the privilege, while the ordinances of religion are more generally respected, and moral principle is exerting a stronger influence on the public conscience."

Of those baptized, 43 were Catholics, one of whom has entered the Ministry with cheering prospects of usefulness. From every part of the extensive field, the Committee are continually receiving calls for "help, more help, and help immediately." Each correspondent who writes on the subject, presents the peculiar claim of his own place or vicinity, that it is at once the most destitute, and yet the most promising field that can engage the attention of the Board. In reference to this fact, the Report states—"These representations go to sustain several positions:—that there is an immense amount of moral destitution in the denomination; that the people are willing and anxious to receive missionaries; that the supply increases the demand; and of course that there is encouragement to continue and increase Home Mission efforts."

The present state of our country is acknowledged to be critical. It is generally conceded that "if the present ratio of increase

shall continue for the next 20 years, a majority of the American people will be found on the west side of the Alleghanias." Then the destiny of the country, as to its civil and religious condition, may and probably will be swayed by the inhabitants of the great Valley. And is it too much to believe, that the moral condition of the world will be materially affected by the influence which shall go forth from that interesting portion of our land? All parties appear to be aware of this fact, and all are wishing there to gain a strong hold for themselves, where their favorite designs may be accomplished.

On this subject, important and spirit-stirring sentiments may be found in the last Report of the Executive Committee of the parent Society. It is there stated,—“The character of the mighty West is not yet formed; the moral elements, which are to compose it, exist in a plastic form, and they are in a state of rapid combination. *This, then, is the critical period in the history of the Valley, when effort is felt, and every blow will tell; any impression may easily be made, and every impression will be likely to be permanent.* A most momentous experiment is making, many and widely different influences are at work, and every philosopher and statesman, but especially every philanthropist, and patriot, and Christian, should feel a deep interest in the process and for the issue.” “Infidelity is there endeavoring to settle his strong points for exercising an influence in undermining the public faith, and destroying the public conscience, and thus blighting the present enjoyment and withering the future hopes of the people. Popery, more rapacious and acquisitive, is there claiming the appropriation of the whole Valley to the See of Rome. Its purpose is formed, and its plans of operation are settled; its points of influence are fixed on, and swarms of its emissaries are already on the ground, priests and teachers, monks and nuns of various orders, Jesuits and Dominicans, Sisters of Charity and Sisters of the Blessed Heart. These votaries of Rome are confident of success, sustained as they are by foreign funds, offered with a liberality which ought to shame the comparative parsimony of Protestants.”

But there is a brighter side to this picture. Protestant ministers and missionaries are also upon the ground. Evangelical Christians of different denominations are directing their attention to that important field, and are making strenuous efforts to avert the evils which seem to threaten our beloved country. The American Home Missionary Society has 719 missionaries under its patronage, and raised for their support the last year 83,250 dollars. These missionaries performed the last year 438 years of labor; and received as members of the churches, by profession, 3000. About 250 of these missionaries are laboring in the great Western Valley. There are probably about 1600 evangelical missionaries now in the field, and the number is constantly increasing. Through their influence, houses of worship in great numbers are annually erected; Sabbath schools and Bible Classes are organized, and every worthy and benevolent effort is fostered and strengthened.

Multitudes of the disciples of Christ in all parts of the land are sending up to the throne of Jehovah their earnest, believing, and persevering prayers, that he would bless and succeed the means employed to save the country from the evils with which it is threatened, and its teeming millions from miseries, infinitely dreadful, to which they are exposed. Shall we then cherish desponding fears? Will not God, for his own name's sake, hear these prayers, and bless these efforts, and spare our guilty land? We *will* cherish the pleasing sentiment. But in order that we may not be disappointed, our efforts in this cause ought at once to be doubled, and our prayers, specially for this object, should be more frequent and importunate, and accompanied with a more vigorous exercise of faith. Shall not this be done by the members of this Society, and by our Christian friends throughout this State? We are urged to this by motives of overwhelming interest. Our children, our country, and the everlasting destiny of millions of our race, all call upon us to improve the present favorable opportunity to give the Gospel in all its purity to the inhabitants of every portion of our land. Let this Tree of Life be planted in every village and in every family of this great nation, and we shall have nothing to fear. Let this be done, and the union and prosperity of our growing Republic, our civil, literary and religious institutions, will be perpetuated to the latest generations. And more than this,—our country will take a leading part in those mighty, benevolent efforts, which are destined, under God, to transform this world into a bright emblem of the celestial Paradise; and here countless myriads will be trained up for the everlasting glories and raptures of heaven. And if all Christians would but awake and come up to the help of the Lord, if they would faithfully and untiringly perform their duty, why might not this age be the age of the world's redemption? Why should the work of heavenly mercy linger, when God has placed in our hands the means of urging it onward, and is encouraging us to employ them, for this immensely important purpose! At this eventful period of our country's and the world's history, shall we prove recreant to our Divine Master, who has redeemed us by His own precious blood, and is inviting us into the field of holy effort, and condescends to admit us as workers together with Himself in the magnificent enterprize of bringing back this alienated world to its infinitely glorious Sovereign? No, brethren, we must not.

Let this Society, under its new name, efficiently prosecute the great work before them; let its members sustain and encourage the feeble churches in their midst, and furnish a liberal amount of pecuniary means to aid the parent Society in their benevolent operations; and God will be glorified, and the blessing of many ready to perish shall come upon them. In closing this Report, the Board would say, "Let us go up at once and possess the land, for it is a good land; and the Lord our God being with us, we are well able to overcome and possess it."

# MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Building, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

## Burma.

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AVA.

EXTRACTS FROM THE JOURNAL OF  
MR. KINCAID.

(Continued from page 201.)

In a letter accompanying the journal, dated Sept. 17, 1834, Mr. K. writes, "The number of inquirers is not great, but still we hope for good things even in Ava. The school continues in the same state as when I last wrote. I have entirely recovered from my long illness, and Mrs. K. is blessed with excellent health."

June 22, 1834. Lord's-day morning. Preached on the coming down of the Holy Spirit on the day of Pentecost, and the subsequent operations of the Spirit in changing the heart. At 4 o'clock in the afternoon, I read and explained the words of our Saviour—"This is my body, and this is my blood," &c. Seventeen in number commemorated the sufferings of our Lord Jesus, three of them for the first time.

The wife of Moug Kai came forward and requested baptism. This female violently opposed her husband, till within three months past. One time, her opposition or *enmity of heart* was so great and resolute, that for a month she did not speak to her husband. The enmity of her heart is now destroyed. From morning till night she will listen to the words of God, and converse about the things of the kingdom. I appointed next Sabbath for further

examination. Just at evening, had much conversation with several strangers. They appeared to feel that their old foundation was not secure. It is a blessed privilege to preach Jesus Christ in regions where his name is known; but I think it a still greater privilege to point these poor heathen to the Lamb of God. The number of promising inquirers is small, but we bless God that his mercy is not entirely withdrawn. O that we had more of that love, and compassion, and devotedness, which is shed over every part of our blessed Saviour's life. Then might we hope to see the Gospel honored in awakening the heathen, in turning them from their dumb idols, to serve the living God.

Aug. 14. For about sixty days I have been able to do hardly any thing. About the 20th of July I began to think it doubtful whether I could rise from this bed of sickness; but through the mercy of God, my complaint took a favorable turn soon after, and I have been improving ever since. I feel desirous to labor more faithfully for the cause of Christ. While confined to my couch, a window which opened immediately before me, gave a view of the whole range of pagodas and temples on Sagaing hills, and these monuments of the reign of sin continually haunted my imagination. I thought of the ages that are past, the millions and millions of people that have sit in darkness and seen no light. I thought of the present state of this great empire, and of the

multitudes around me. How superstitious! How degraded! How entirely destitute of any qualification necessary to enter heaven! The harvest is great, but O, how few the laborers! On every side of me I see labor of the most pressing importance demanded, and yet I have neither courage nor strength to undertake much. This passage encourages me, "Who hath despised the day of small things?"

15. Br. Cutter is making preparations to leave Ava, at least for a season, on account of sister Cutter's poor health. Her constitution, I fear, will never be able to endure the withering influence of this climate. A few visitors to-day, who listened with apparent earnestness to the blessed Gospel. Thought much of the report which the seventy made after returning from their missionary tour,—“Even the devils are subject to us.” No power of man, or power of darkness now prospers against us, for we are on the Lord's side.

17. About 7 o'clock this morning, we accompanied Mr. and Mrs. Cutter to the boat. They have been here seven months and seventeen days. We regret being left alone again, so far from all civilized society.

My assembly, to-day, was as large as usual. Two strangers remained a long time, making inquiries about the origin of the Christian religion. I hope they went away with a little light on this momentous subject. Have thought much of preaching the Gospel in some of the public *zayats* in and around the city; but whether I should be allowed or not is quite uncertain.

19. Two Government men with their attendants called, and spent about three hours. One of them professes to be a firm believer in the Gospel of Christ. He has no idea of ever espousing the cause openly, "for," says he, "I should lose my head as soon as it was known." "Very well," I said, "Had you not rather be on the side of God and of truth, and suffer death, than to have the favors of the world, and go to

hell?" He replied, "In secret I can serve God, while openly I can appear indifferent; for the Scriptures teach that it is a new and holy disposition which God requires; and if I have this disposition, I shall go to heaven when I die." I said "Surely you will; but if you have a spiritual mind, you cannot refrain from avowing your attachment to Jesus Christ, and you will think it no small favor that you are counted worthy of suffering for the name of Christ."

How hard it is to convince men that it is for their interest to be altogether on the side of God,—to be not almost but altogether Christians.

#### *Visit to a Chinese Temple.*

22. Left Ava early this morning in a boat: visited one large village on the way, and reached Umerapoorra about 11 o'clock. Besides some other places, went to a Chinese temple, the most celebrated one this people have in the Burman empire. The entrance is by a massy gate, on which are sketched figures of the most grotesque kind. The wide pathway leading to the inner recesses of the temple is beautifully paved with smooth gray stones; and on each side, for a considerable distance, are small rooms, said to be the resort of the vilest characters. Great numbers of Chinese were walking about; others were seated at tables, eating and drinking; others were smoking opium, and a large number appeared to be intoxicated, some with opium, and others with *sam sam*, a distillation peculiar to the Chinese. Those who are confirmed opium-smokers, exhibit the most haggard, deathly countenances imaginable.

There was a company of musicians situated near the entrance of the inner apartments of the temple. They had a variety of instruments, and exhibited great dexterity in their various movements and attitudes; but I could discover nothing in their music but a variety of deafening sounds, all harsh and discordant. Indeed, they seem to have no idea of harmony and melody. I soon found myself in a large room, sur-



rounded by a number of idols, and many Chinese making their prostrations. The burning tapers which were placed on tables before the idols, shed a feeble light on the surrounding objects. I felt that this was the abode of demons. A hundred voices in the uncouth language of China,—the deafening sound of more uncouth music without, and the darkness of the place, together with the revolting objects on every side of me, sickened my heart. One idol in this gloomy apartment is executed exceedingly well. The sculpture and the polishing is superior to any thing of the kind I have before seen in India. It is the figure of a female as large as life, formed of the purest white marble, and the drapery exhibits a delicacy of taste which I did not suppose existed in Burmah.

Leaving this apartment I went into another, more spacious and equally dark. Here are three large images, two of which represent demons. Before these, great numbers were prostrating themselves in the most humble manner. I began to discuss the subject of religion, and tell them of an eternal God; but before I had proceeded far, some became noisy and showed so much of a riotous spirit that I withdrew.

How singular that the Chinese, who are so far ahead of all other heathen nations in civilization, are equally degraded and superstitious. The Hottentots of Africa cannot be more degraded in their morals, or debased in their feelings.

24. Had eighteen at the morning, and fifteen at the evening worship. Only two or three inquirers all day, and these manifested but little anxiety about the truth.

25. Two persons, to-day, appeared very well in conversation. They have been inquirers for months, and I have some faint hope that they are not far from the kingdom of heaven; yet it is with trembling that I hope, so many seem to go on well some time and then fall back, or else remain on neutral ground so far as outward appearance is concerned. O that a heavenly unction might at-

tend the feeble efforts made in Ava. On ten thousand altars the people offer incense to demons; but God, the Lord of the whole earth, has sent forth his word, and he has given a promise that this word shall not return void. Blessed be God, we do not labor in vain: we shall reap, if we faint not.

#### *Application for Baptism.*

28. Two of our inquirers, *Mah Shan* and *Mah Pwau*, have asked for baptism. The former is about 40, the latter about 60 years old. They appear very well, and I do hope they know the grace of our Lord Jesus Christ. The eldest says she has been all her life adoring the three objects of worship, the idols, the law, and the priests, and has lived in hope of annihilation, till some months ago she heard *Ko Gwa* (the fine old man who was bantized in May) preach about Jesus Christ the Saviour of sinners. These words penetrated her heart, and she could hardly think of any thing else night or day. Long since she left off heathen worship, and now finds much comfort in listening to the Gospel. This is the language of a poor old heathen woman. We hope she is taught of God, and that one day she will shine as a star in the kingdom of heaven.

*Mah Shan* has been an inquirer but a little time, but she appears sincerely attached to the Gospel.

29. We had a singular visiter to-day—a little girl 10 years old, completely covered with hair about five inches long, very soft and light colored. Her father is a hairy man. He is a Shan, and was brought to Umerapoor by the old king. I was struck with the features of this child. Was it not that the hair was parted in front, so that she could see, you would not know by the shape of her head, which was the front or back part. Her nose, ears, cheeks, and even her arms were covered with long, silky hair. She answered a variety of questions with as much propriety as most children of her age, and was very mannerly in her language.

31. Had an assembly of 34, including nine school children. I preached to them in the morning on the first chapter of St. Paul's epistle to the Hebrews. After the services were closed, we had considerable conversation with the two females who had offered themselves for baptism: we rejoice to see them giving glory to Christ, as the Saviour of their souls. There were so many strangers present, that we thought best to defer their baptism till some other time.

Sept. 2. Had much conversation with a very intelligent Brahmin—he is 34 years old, is one of the king's astronomers, and has read our books for some months past. As he was going away, he said, "This law is very humbling, and I must confess it bears the marks of having a Divine origin."

3. Visited two villages in the morning. Had no success in one, but in the other got about 20 to listen for some time. Returned home exhausted, and a good deal discouraged. The blindness and superstition of the heathen present such an obstacle to the spread of the Gospel, that were it not for former examples I should lose all hope. Between 40 and 50 priests called at the house towards evening and begged for books.

4. Several apparently honest inquirers at the house. One man said he felt certain that this was the true religion.

5. Two of our disciples, Mounge Kai and Mounge Shway Nee are very sick with fever. Fever prevails through the whole city, and hardly an hour in the 24 but funeral processions are passing. The whole country has lately been inundated from the immense rains, that have fallen in the Shan countries to the east, and upper provinces of Burmah to the north. The waters are now drying up, and to this cause I attribute the prevalence of fever.

7. Lord's day morning has brought together all the native Christians. What a blessed institution is the Sabbath day! The church lay aside their

worldly avocations, and assemble around the altar of God. With one heart and one voice we cry to the Lord of Hosts, and we often feel that He who walketh in the midst of the golden candlesticks, enlarges our hearts, and fills us with joyful hope.

Fourteen besides our usual assembly listened to the discourse: several of them were strangers, and the others were inquirers.

*Baptism of Mah Shan and Mah Pwau.*

9. Had a further examination of Mah Shan and Mah Pwau. Mah Shan says, from the first day she heard the Gospel her heart was distressed, and she did not dare to worship idols: some time after she began to pray, and now she feels happy in thinking of the Son of God who is able to save her soul.

Mah Pwau, on being asked what she should do when reviled and called an heretic, said she would remain silent, and think of the holy law of God. We went down to the waters of the Irrawaddy with joyful hearts. A greater number witnessed this baptism than any other performed in Ava.

13. More than 50 persons called at the house for books: from all I could perceive, curiosity more than any thing else induced the greater part to call.

14. Had a fine congregation,—14 or 15, besides the common assembly. One man from the Palace—he listened to the discourse, and staid an hour or two for conversation. I preached from this passage: *One thing thou lackest*. I urged the necessity of examining the heart, for without holiness no one can be saved from hell. It is a blessed privilege to point sinners to the Lamb of God.

15. Letters from Maulmein announce the death of sister Cummings. Long will the Karen Christian remember the labor of love, which shrunk not from pestilence and death, in order to make the wilderness and solitary places joyful in the praises of God.

O God! sanctify this afflicting dis-

pendence of thy providence to the good of us who still live.

EXTRACT OF A LETTER FROM MR. KINCAID TO MR. JUDSON.

The following extract of a letter forwarded by Mr. J. contains the latest intelligence we have received of the Mission at Ava. It is dated Ava, November 11, 1834.

Up to the present time, most of the ministers continue in a threatening attitude, yet there is a little change in the minds of some for the better. They insist on my leaving the country, and are trying to find out those who have become converts; but the cautious, hesitating course they pursue, induces me to hope that by-and-by they will become pacified. They have given me a hint that some presents will be acceptable, but I have given them nothing, and conclude that it will be best to abide by this course. They declare that preaching and giving books is the same thing, and they can no more allow the one than the other. All the disciples appear timid, except Mounge Roi,—he appears insensible to fear. The ministers are anxious to have me promise to preach no more and give no more books; but I cannot make any such promise; it is better to die or be driven away, than to give them any encouragement of this kind. It appears to me like betraying Christ to even think of such a thing, and that skulking in the cause of Christ will answer no good end. They say that the interests of religion prompt them to oppose me; and I doubt not but the queen's brother actually thinks that he shall merit *nike ban* by frowning on heresy, as he calls it. I have some hopes that the storm will blow over, and leave the atmosphere more pure than it was before. I would give any thing, if I had your counsel just at this moment. I should feel relieved of an immense responsibility. One expedient after another rises up in my mind, but none of them appear practicable. I can think of

no compromising course without betraying my trust, and bringing disgrace on the name of Christ. The ministers are aware that a growing interest is felt among the people on the subject of religion, and great numbers, for two months past, have been coming to the house to get books and converse on religion. This undoubtedly has considerable influence on their minds; but I think the immediate cause of that violent opposition, which they now manifest, arises from another quarter. Mr. Low, the English merchant here, has long been making efforts, to get a sum of money which was due him from the *heir apparent*. Two days before I was called up, the *Woon-gees* paid the money for the prince, but under such circumstances that they declared vengeance on foreigners. The very next day an order was issued to allow no person to pass through the gates of the city after dusk; this every body knew was intended to annoy white foreigners, particularly the English. The next day I was summoned, and they gave full vent to their spleen. I hope it will wear off, but have many fears that they will push to the last extremity.

Your ever affectionate brother,  
E. KINCAID.

TAVOY.

JOURNAL OF MR. MASON.

(Continued from p. 306.)

Jan. 22. Ya-bu-tha. We are among the Meet-thoos to night, and find ourselves surrounded by something of a Christian atmosphere. Our host, who is head man of his village, has been favorably inclined to religion for some time, and after worship this evening, he and his wife came forward and, for the first time, requested baptism. Through his example, (for these head men have considerable influence,) several of our audience lent a listening ear to the truth, though their hearts, it is feared, are untouched.

*Karen Funeral Rites.*

23. Mee-pa-tu. On our way hither we stopped at Poug-dau where we found rather a shrewd individual in the head man, but clothed in a panoply that rendered him invincible to the truth, being, with all his people, either intoxicated or nearly so, preparing to celebrate a funeral in the neighborhood. The Karen funeral ceremonies are wholly different from those of the nations around them. They burn the body now; but anciently, they say, they always buried. The dead are wrapped in such clothes of the deceased as the friends can command, and then bound round with bands or threads of various colors. If an old person, the body is immediately burnt, and a bone, usually the back bone, is preserved in the house of the deceased, until a convenient time can be appointed for all the neighbors to assemble and perform the funeral rites, which they call the "feast of the bone."

If young, the burning of the corpse is deferred two or three days, and funeral rites performed round the body, as well as round the bones. There is no difference between the ceremonies performed with the body and those performed with the bone. The body or the bone is laid out in the centre of a large booth, and round it are hung the articles belonging to the deceased,—as his knife, clothes, &c.

A light is placed near the head, and another near the feet, to represent the morning and evening stars which, the Karens say, are spirits going to Hades with lights in their hands. The company then commence singing and marching in a circle round the body, keeping time with their feet. One sex only sings and marches at a time, and thus the men and women relieve each other alternately. Not without reason, they fear they shall be unable to awake early, and hence they call for a cock from Hades, where the days and nights being the reverse of ours, the cocks crow in the night as ours do in the day. The Karen cocks

never crow in the night, I am told; or if one does it is immediately killed and eaten.

The chorusses are sung in more lamentable strains than the other parts of their songs, and are usually slightly varied; but frequently the change is in a mere euphonic particle.

They make great wailing at their funerals; and as the people one after another arrive at the house or booth, they burst out in expressions like the following: "Woe is me, woe is me,—what is the matter? O mother, now affliction has come to me truly. Alas! (addressing the deceased) formerly I held pleasant intercourse with you. Alas! alas! what shall I do? O Lord, let him not go where he will be subject to sufferings."

If the person came from a distance, food is brought for him. Before he eats, he addresses the body, "O deceased, come eat and drink with me. O deceased, come eat and drink with me as formerly."

In the various dirges that are sung, every thing connected with funeral rites is expressed in metaphorical language, derived from things around. The following are specimens of their dirges:

One house post smoothed red,  
Two house posts smoothed red,  
Stamping round a smooth path,  
Beating round a smooth path;  
Catch a red cock of Hades:  
He will crow at night, and show the dawn  
with facility.

*Chorus.* O deceased, deceased, art thou dead? Hast thou departed?  
We speak, we call, but he cannot reply.

One house post smoothed white,  
Two house posts smoothed white;  
Stamping round to the starting point,  
Beating round to the starting point;  
Catch a white cock of Hades:  
He will crow at night, and show the morn  
with facility.

*Chorus.* O deceased, deceased, art thou dead? Hast thou departed?  
We speak, we call, but he cannot reply.

The light at the head of the corpse is red  
red,  
The light at the foot of the corpse is red  
red,

He goes with a torch—the morning star,  
He goes with a torch—the evening star;  
Throw a cloth over the head of the corpse.  
No neighbor, aid him not, let him alone.  
*Chorus.* O deceased, deceased, art thou  
dead? Hast thou departed?  
We speak, we call, but he cannot reply.

—  
Mother's daughter is proud of her beauty;  
Father's son is proud of his beauty;  
He calls a horse, and a horse comes,  
He calls an elephant, and an elephant  
comes;  
On the beautiful horse, with a small back,  
He gallops away to the silver city.  
*Chorus.* O deceased, I pity thee exceed-  
ingly,  
And long with strong desire, for the tree  
of life.

The red tree fruit, the red tree hangs  
drooping o'er the lake,  
The red tree blossoms, the red tree hangs  
drooping o'er the lake;  
If seeds of the tree of life still exist,  
Man awakes up from death in Hades.  
*Chorus.* O deceased, I pity thee exceed-  
ingly,  
And long with strong desire, for the tree  
of life.

After the feast is over, the bone is  
buried. On the grave are placed  
the axe, knife, and other articles of  
the deceased; and if he possesses  
money, money is also thrown on the  
grave. The person who takes this  
away will be childless, it is said, and  
all his family; which so effectually  
deters them from taking the article  
that sacrilege is said to be unknown.

(To be continued.)

RANGOON.

JOURNAL OF MR. WEBB.

(Continued from p. 299.)

*Burman duplicity.*

April 13. A man called to-day  
for the second time to ask for bap-  
tism. In many particulars he ap-  
peared very well, and answered as  
well as could be expected for a man  
almost totally ignorant of revelation;  
but one answer was calculated to  
produce a chill in the heart of an  
enlightened Christian. I asked, Are  
you not afraid to be baptized?  
"No." But suppose a ruler call you,  
will you not be afraid? "If a ruler  
ask if I am a disciple of Christ, I

will tell him *no*. If he ask if I wor-  
ship Christ, I will say *no*. If he ask  
if I worship the pagodas and the  
images of Gaudama, I will say  
*yes*." But will you tell a *lie*? "O  
yes; if I do not, he will whip me, or  
put me in prison, or make me pay a  
great deal of money." I tried as  
well as I could to explain to him  
that Christ's disciples must be will-  
ing to suffer persecution for Christ's  
sake, and urged the importance of  
absolute truth on all occasions. I  
tried to show him how different Bur-  
mah would be, if all were disciples  
of Christ, if all would invariably  
speak the truth, and all love one  
another. He expressed his admira-  
tion of such principles: they seemed  
new to him. On the 14th he called  
again, wished still to be baptized, but  
thought he must equivocate and tell  
falsehoods to avoid persecution. I  
of course refused to baptize him and  
said, I can give neither baptism nor  
the Lord's supper to any who will  
not promise to keep God's commands  
and boldly to declare themselves the  
disciples of Christ whenever asked.

*Brahminical Intercessions.*

Yesterday four Brahmins called,  
and to-day five, dressed in white,  
with their Brahminical thread over  
the shoulder, and a white sea-shell  
in the hand of each containing a  
little water and a few sprigs of ten-  
der leaves, — on an errand somewhat  
novel in a heathen land; it was to  
pray for me. As they stood before  
me, I said And what do you want?  
Raising their shells before their  
faces clasped in both hands, all simul-  
taneously commenced their pray-  
ers. I would not have objected, had  
their ejaculations arisen from the  
benevolence of that love "which  
seeketh not her own," though I had  
little to hope in answer to prayers  
either offered to a heathen god, or  
without a recognition of a Saviour's  
atoning blood. I interrupted by  
asking again, And what do you want?  
'A little money' was the reply. Find-  
ing I placed no value on their pray-  
ers and was not disposed to give  
them money, they went away angry.

This is the benevolence of a pagan priest.

14. A pleasant shower of rain for half an hour, the first that has fallen since the first of November, six months.

19. Began to rain at 4, P. M., and continued most of the night. This is no little mitigation of the intense heat of the two past weeks. At 12 o'clock on Sunday, 20th, the thermometer stood at 80°, 10 to 14 degrees lower than usual, in the chamber. Perfectly comfortable weather to-day. Mrs. W. and myself are very much enervated by the heat, but the strength which these two cool days have afforded, can scarcely be conceived by one who has never felt the enervating effects of a tropical climate.

#### *Shameless effrontery.*

Company all the afternoon. Was troubled with 3 young men, who came to get tracts, I fear, to destroy; at least, there is reason to believe, for no good purpose. They came two or three times, and behaved badly, and the last time stole several tracts, besides telling me half a dozen lies. Lying is about as common as truth here. Scarcely a morning walk passes when children do not tell me lies, and in the presence of their parents: even when I have detected them, I have never known a parent reprove the wickedness, but always laugh at the cunning of the deception. Thus they are brought up liars, and practise lying all their lives. Men, women and children, after I have given them a book, have often immediately come denying it, to get another. People in America talk of the heathen being saved, because "they are sincere worshippers of their gods." But, verily, the *first principles* of sincerity are wanting in their hearts. The man mentioned on the 13th is an instance in proof. He came again to-day, spent most of the afternoon in reading some of our tracts, and conversing with those who came in, and appeared very different this time from the former. After all were gone, he

renewed his application for baptism, said if he could not receive it in Rangoon, he would go to Maulmein. I asked Are you not afraid to be baptized in Rangoon. "No." But if the rulers call you, you will? "Yes, I shall be afraid if they call me." And if they ask you if you believe in Christ, and worship the Eternal God, you will tell them *no*. "No, I will not tell a lie now. I was formerly very bad, told lies, and stole; but when one becomes a disciple he will be good. If they wish to kill me, let them kill. I shall go to heaven. If they wish to whip, let them whip. And if they will take any money, let them take it; or if I have no money, they will make a slave of me I suppose, but I will tell them the eternal God is good, and I worship the Lord Jesus Christ." This interview gave me considerable hope that he had passed from death to life, but I have since had cause to believe him a *bad* man. And this will serve as a specimen of many other cases, though generally not carried so far.

#### *Conversation of Ko-Shoon with his countrymen.*

May 1. Ko Shoon and Ko Yenga-lay arrived from Ava, with Major Burney the British Ambassador. Ko Shoon seems an uncommonly interesting Burman. One anecdote of him will serve as a specimen. "The Burmans at Ava," he says, "greatly fear the British Ambassador, from the influence he has in the Burman court. It is pretty generally believed, from the similarity of religion, dress and appearance, that the missionaries are some how allied with the English; they therefore fear the effect of offending the missionaries. The Burmans sometimes ask me, Are the English and Americans the same? 'O no, very different, very different indeed? The English made war with the Americans, but they could not conquer them, and now they are friends.' 'Do they know every thing, like the English? Have they any "fire ships?"' (steamboats, a subject of great admiration to the Burmans, a

small one having been to Ava at the close of the Burmese war, to convey the English Ambassador.) 'O yes. The Americans first built fire-ships. When they wish to cross a river, they give the owner of a fire-ship a little piece of silver, and they are across at once. Or if a man wishes to go a great distance very quick, as from Rangoon to Ava, (five hundred miles,) he gives the owner a few rupees, and in two days and two nights he is there.' (This ordinarily occupies the Burmans from one to two months.) 'Tay-thee-the, Amay-re-ca-loo,' (very knowing, the Americans,) they reply."

4. Sabbath. Ko Shoon leaves this evening for Maulmein. I regret that he should go on the Lord's day, but when his passage was engaged the captain said he was not going till Monday. He had been absent from his family about a year, and there being no other vessel in the river it was uncertain when he could again find a passage. But it is the last case of the kind, I think, in which I shall give my consent. God's Sabbath should be kept as a day of holy rest to the Lord.

#### *Climate of Rangoon.*

28. The rains commenced on the 11th in torrents, accompanied with strong winds. During the first week it rained violently almost without cessation. Since it is a little abated, though it has never failed to rain in the afternoon and generally more or less during every night. The average annual fall in England is 36 inches. Already (17 days,) it has fallen here 25 inches, and Major Burney, the English resident here, tells me that he has known it fall in Tavoy 200 inches in six months.

On the 11th, when the rains commenced, the thermometer standing at 96°, hanging in the middle of a room in the upper story of a brick house, fell to 80° during the afternoon. Every thing about the house has become very damp. Our paper, unless secured in flannel, is soon unfit for use, and ever after. Our books, unless secured from the air,

mould, the paste and glue dissolve, and the books are unbound. Bugs, worms, centipedes, and scorpions are abundant. Our daily wearing apparel is mouldy.

The year may very properly be divided into 3 parts. 1st. The Rainy season, from the fore part of May, continuing 5 or 6 months, and consisting of clouds, sunshine and showers. Thermometer from 75° to 90, including night and day. On the whole, a delightful season.

2d. The Cool season, of about 3 months, while the sun is in its most southern latitude, thermometer ranging night and day from 55° to 75. A part of this season, for pleasantness could not be improved.

3d. The Hot season, while the sun is gaining his northern latitude, about 3 months, till it is suddenly closed by the dash of rains which this year commenced as I have said above, May 11. Thermometer, including night and day, 80° to 96.

#### *Health of the Mission.*

July 17. Mrs. Webb's health has been gradually declining ever since we came to Rangoon, principally or wholly from the influence of the constant heat, which, while at the Landle house, caused the mercury to stand 80. to 96°, including night and day. That house was high, but in the upper room which was far the most comfortable, there was nothing between our heads and a tile roof, which was as hot as might be supposed with a vertical sun without a drop of rain or even dew, and not a cloud to intercept its intensity. In this house, during the rains thus far, the thermometer has stood in the heat of the day from 80 to 90°. Here, as in the other house, there is nothing but the roof above our heads, and the roof so low that at the eaves we cannot stand straight. Understand me, I am not complaining of our houses. They are all better than I ever anticipated before I left America. We are contented and happy.—Mrs. W's health was so much depressed that we both judged

it prudent that she should try the influence of the sea air. In this opinion we are joined by Major and Mrs. Burney, the English resident and his lady. She has accordingly just set sail for Maulmein.

25. My dear wife has to-day returned, somewhat improved in health and very cheerful and happy.

Ko Shway Bay, my Burman assistant, seems wearing down with his hard labors. He sits on the verandah from 8 in the morning till 5 in the afternoon, and is almost without intermission surrounded by disputants. It is so evidently wearing upon his health, that I have directed him to commence later and close earlier, and increase his exercise. Ko Sanlone, br. Kincaid's assistant, has just arrived on a visit to his family, and will assist while he remains. He says 'he thinks it probable, the rulers will give him trouble, but he is resolved to go forward and suffer the consequences. God will direct.'

(To be continued.)

EXTRACT OF A LETTER FROM MR. CUTTER TO DR. BOLLES.

*Rangoon, Nov. 16, 1834.*

When I wrote my last (Oct. 6,) I expected to leave this for Ava in the course of 10 or 15 days; but not being able to procure any assistants, and being assured by Col. Burney, (who went up last year at this season,) and by the natives, that I could stop at scarcely any villages this side of Prome, (on account of the river rising very high at that season,) and that I should reach Ava nearly as soon by waiting a month, I concluded to remain.

After having engaged Mrs. Cutter's passage to Maulmein, I came to the conclusion to go round with her,—and if the brethren should think best to run the risk of sending up for the Press, I would immediately enter upon my duties in the printing office there; but if not, I would endeavor to get one or two assistants to preach to the people, and help me give tracts. The brethren seemed to think I had

better return, and improve the favorable opportunity of distributing the Word of Life to the thousands who have no missionary among them. I obtained two native assistants, and br. Brown concluded also to accompany me, as two could do much more than one by taking both sides of the river, i. e. by having a small canoe with us, so that one could take the town or village on the side of the river at which the boat might be, and the other cross over to the opposite side. He also anticipates considerable improvement in the language and knowledge of the manners and customs of the people, from his varied intercourse with them.

We have procured a suitable boat, and intend to start to-morrow morning for Ava.

—  
Siam.

EXTRACT OF A LETTER FROM MR. JONES TO DR. BOLLES.

*Bankok, Dec. 31, 1834.*

My dear Sir,

The close of the year demands of me some account of the events of it. The Siamese, who at the close of the last year were engaged in a zealous attack on Camboja and Cochin China, after a sad repulse by the latter, and great annoyances from the former, have this year occupied themselves principally with the construction and arming of war boats and the erection of forts for their own protection. They have given us but little obstruction in our missionary work, for we have not been able to do much which should specially attract their attention.

The greatest part of our efforts have been to acquire the language, administer medicines, and hold discussions with those whom God in his providence has put in our way. I have distributed a considerable quantity of Chinese, Malay, Burman and Peguan books. I have reason to believe that of those distributed, the Peguan tracts have been more generally read and understood than any other.—And my regret is ex-



time that they cannot be more fully supplied, and with a greater variety.

Our little Chinese church continues steadfast, and the average attendance on their Sabbath worship has generally been from 15 to 20. Last Sabbath I was privileged to baptize another Chinese in the river Mee-nam, surrounded by nearly a hundred people, Chinese, Burmans, Siamese, Peguans, &c. His name is *Lyseng*. He first came to me for medicine more than a year ago. In continuing his visits for medical aid, he one day came on the Sabbath, and being found by Bun-ty was invited to their worship, of which he has ever since been a regular attendant. He has given us some hope for several months, and as long as three months ago petitioned for baptism—but as he had formerly been much addicted to gambling and other scandalous practices, I deemed it best to defer his admission till the present.

Some days I have occasion to state the great truths of our holy religion to many—again, I scarcely see one. To Chau Tah Noi, the son of the late king, I have had frequent opportunities of recommending the religion of Christ, and generally in the presence of many of his attendants. With his brother also, now a priest greatly venerated by the people, I have had two protracted interviews, in which the principles of our faith and of western science were the main topics.

That but little success has attended our attempts to establish schools, is a source of grief. The collection, however, of five scholars as permanent boarders, offers some encouragement. The tract which I have formerly mentioned has undergone many revisions, and I hope it is now pretty intelligible and correct.—Another is partially written, but has been deferred for the present that I might give unremitted attention to the translation and revision of Matthew, the first fair copy of which is now nearly completed. It will need some months further labor bestowed upon it, but I hope to have it published ere my return from Singapore, to

which I expect to repair in a few days.

In a postscript, dated *Singapore, Feb. 2, 1835*, he adds,

I arrived here 30 ult. and found the Cashmere had arrived about ten days before, with our friends, in perfect safety. To-day I have begun printing a Siamese tract, the basis of which is Mr. Judson's Catechism. I print with trembling, lest my labor should be in vain.

### Indian Stations.

#### VALLEY TOWNS.

EXTRACTS OF A LETTER FROM MR.

EVAN JONES TO DR. BOLLES.

*Valley Towns, C. N. March 15, 1835.*

Rev. and dear brother,

Your favor of Jan. 2d has just come to hand. It is nearly three months since the mail has passed this way: to the very serious inconvenience of the country. It has now commenced passing again, and is to be continued.

I rejoice in the prospect of the help of br. Sturgis. I trust he will come in the fulness of the blessing of the gospel of Christ, and accompanied with the prayers of the people of God. We have work enough, and the field is widening.

I received a letter from him a few days ago. He expects to be here the beginning of May.

On Saturday and Sabbath last, we had quite a large and interesting meeting at Galaneeye. Two full Cherokee females, sisters, (from a place at which we have had occasional preaching, about 20 miles distant,) gave us hopeful evidence of a change of heart, and were baptized in the name of the adorable Trinity. A few weeks before, a young female, whose father and mother are members of the church, professed her faith in Jesus Christ, and was baptized at Ganaheda, about 20 miles from this station.

There are a number of hopeful inquirers, who appear quite serious, of whom I hope soon to have to report good news.

## THOMAS.

By a letter from Mr. Slater, dated Thomas, Mich. Territory, June 11, we have received the painful intelligence that Mrs. S's health is greatly impaired, and that her physician considers her case to be one of pulmonary consumption. There had of late been a conversion of one of the Indians, by name Mokiehemeen, who was baptized April 26.

## Domestic.

EXTRACTS FROM THE REPORT OF  
REV. ALFRED BENNETT TO THE  
BAPTIST GENERAL CONVENTION.

During the two years and five months which have elapsed since I entered upon the service of the Convention, I have presented to the Christian public the great object of this Society,—to give the Bible to the world and the Gospel to every creature,—and have urged it upon their prayerful attention, more or less, in the States of Virginia, Kentucky, Tennessee, Ohio, Indiana, New Jersey, New York, and Connecticut.

In the latter State, however, the labor was rather incidental, and the time spent and labor performed were wholly gratuitous.

In Virginia, the interest expressed in behalf of Foreign Missions was worthy of the cause, and amply sustained the high reputation which its inhabitants have long enjoyed.

The time spent in New Jersey was limited, yet sufficient to show that, in that comparatively small State, there are not wanting men nor means to make her an honored auxiliary in supporting and extending the objects of this Convention.

In Kentucky and Tennessee, about one year's labor has been performed with prospects of much good.

There are very many members of the household of faith in those States, who feel and pray and act, in some good measure, as Christians ought in view of the state of a ruined world.

And it is but justice to say that

there is, generally, a pleasing reformation in progress in regard to benevolent effort, and foreign missions as well as other benevolent objects of the day, will shortly receive important aid, it is confidently believed, from the States beyond the mountains.

In Ohio and Indiana, the prospect is flattering. A redeeming spirit has gone forth, which will soon give them a prominent place in the active ranks of Zion, and show that they are not the least among the thousands of Israel.

During this itineracy, auxiliary Societies have been visited, encouraged and strengthened, and some new ones formed; but the chief labor has been expended in removing the rubbish, that the foundation might be laid for solid, permanent, and efficient efforts to be systematically put forth. The great object of the agent has been to diffuse information, and rouse up the energies of the soul in full view of the commission, "*Go teach all nations,*" and to show, that this high obligation rests upon the church, and that she is responsible, under divine direction and influence, for its fulfilment; that it grows out of the nature of religion in the soul, to love our neighbor as ourselves, and to seek the best good and happiness of all mankind; and that in doing this, we are called upon most imperatively to use to the best advantage all our time, talents, property and influence, to extend the knowledge of the Lord in all the earth, in agreement with our prayer, "*thy kingdom come.*"

In the prosecution of this work, much deep-rooted prejudice has been encountered, especially in the west, arising partly from the misguided zeal of some who, in their ambition to do good, had appeared among the people as *commercial* agents, rather than ministers of God and servants to the church for *Jesus' sake*. Their anxiety to collect *money* had left an impression behind them that all the benevolent efforts of the day are a speculation, and that more dependence is placed upon money than

upon divine influence in the reformation of the world.

Much pains were taken to correct this impression, and show the people that money can, and ought to be used religiously as well as other things; that the Gospel cannot be preached effectually at home or abroad, nor the Bible printed and circulated, without money; that the silver and the gold are the Lord's; that we hold these things as stewards; that he requires us to honor him with our substance; that he loveth a cheerful giver; and that the end will be according to the work, since he that soweth sparingly shall reap sparingly, but he that soweth bountifully shall also reap bountifully.

The following table shows the time spent in each State, as near as it can be ascertained, with the amount collected.

State.	Time.	Amount col.
Virginia	13 weeks,	\$1246.06.
New Jersey	8 "	399.94.
Ohio	12 "	339.58.
Connecticut		80.44.
Kentucky	8 months,	1096.62.
Tennessee	14 weeks,	510.07.
New York	13 "	359.53.
Scattering,		50.43.

It will be seen by this statement that the raising of money was not the leading object of this agency. It was shown, however, while the glory of God was urged as the great motive to action, that *all who love God supremely and their neighbors as themselves, will consecrate their money most cheerfully and liberally, to advance the cause of the Lord Jesus Christ in the world.*

### Recent Intelligence.

#### FRANCE.

It gives us much pleasure to inform our readers, that a Baptist church has been constituted at Paris by the instrumentality of our esteemed missionary, Mr. Willmarth, and several individuals subsequently added to it by baptism.

In a letter dated Paris, May 21, he writes, "On the 10th inst. we constituted

a little church, adopting the summary of Christian doctrine and taking the engagement recommended by the Committee—and then we proceeded to commemorate the dying love of our Saviour. It was a blessed season to my soul, and I trust to the souls of all present." "You will be pleased also, I doubt not," he adds, "to learn that I have had the happiness of baptizing four individuals, in the name of the Father, and the Son, and the Holy Ghost. This occurred at Versailles, the 12th inst. two days after the formation of our little flock. Br. Dusart was present, and took a part in the exercises. The scene was an interesting and profitable one to all present, and will, I trust, be the means of promoting essentially the piety of our brethren and sisters."

#### BURMAH.

By the ship Wm. Gray, from Calcutta, Feb. 11, which arrived at this port the 7th of last month, we have received further intelligence from our missionary brethren in Burmah. Beside the letter of Mr. Judson, which we give below, and other communications that must be reserved for a future number,—a journal of Mr. Kincaid has come to hand, bearing date Dec. 10, a month later than any previously forwarded by him, from which we perceive that his life and liberty and usefulness are still prolonged by the kind providence of God, and that "so far as he can learn, he will be permitted to remain in peace, at least for the present."

#### LETTER OF MR. JUDSON TO DR. BOLLES.

Maulmein, Dec. 3, 1834.

Rev. and dear Sir,

Since last June, four members have been added to the Maulmein Burmese church, which now consists of 84 communicants; two, to the Newville Karen church; and one, to the Chummerah Karen church. There are two cases of suspension from communion in the Burmese church, and several in the

Chummerah, some of which will, I fear, terminate in final exclusion, as soon as a missionary can investigate them on the spot. There are a few applicants for baptism at all the stations.

#### *Rangoon Karens.*

In April, 1833, Ko Thah-byoo, the missionary pioneer among the Karens at Tavoy and this place, was sent to Mau-bee, a Karen district north of Rangoon, and in the course of the year reported about thirty hopeful inquirers—five of whom received baptism at the hands of Ko Thah-a, pastor of the church in Rangoon. At the close of the year we sent Taunah, Pallah, and two younger assistants, to the aid of Ko Thah-byoo. They returned after a stay of about three months, and gave a still more encouraging account of the state of religious inquiry in that quarter. Soon afterwards, we dispatched Pallah and three younger assistants. Tan-nah was obliged to remain with Miss Cummings, in charge of the Chummerah station—Pallah and his company spread themselves over the district of Mau-bee, and each one acted as schoolmaster and preacher in his own circle, for the space of seven or eight months. On their return they reported several hundred hopeful inquirers, out of whom two hundred and ten had made the three several applications for baptism and been examined and approved by Pallah and company in council with the previously baptized, but were obliged to wait for want of an administrator of the ordinance.—Ko Thah-a in Rangoon having become so timid, in consequence of being imprisoned, fined and otherwise abused, as not to venture to appear so publicly as once, in the character of a propagator of the new religion. On receiving this report, we at first thought of ordaining Pallah pastor of the churches in Mau-bee; but considering again that br. Webb was in Rangoon, and a missionary to the Rangoon Karens daily expected, we concluded to defer that measure, and advise those who desired baptism to come down

to Rangoon, a few at a time, and solicit baptism at the hands of br. Webb. Some of them have taken this advice; and the whole number of baptized Karens, north of Rangoon, including the first five, is thirty-three. Br. and sister Howard have just sailed for that place; and to his communications and br. Webb's, I must refer the Board, for further information from that most interesting department of missionary labor.

#### *Revision of the Old Testament.*

As for myself, I have been almost entirely confined to the very tedious work of revising the Old Testament. The revision of about one half is completed, and the books from I Samuel to Job inclusive have been printed in an edition of 2000. We should have put the 1st volume to press some time ago, had we not been obliged to wait for paper, the London paper not matching the American,—and now, though paper has arrived, br. Hancock contemplates going to America for new founts of types in several languages, and br. Cutter has gone on another visit to Ava, so that we shall not probably re-commence printing the Old Testament till his return.—I am the more satisfied with this arrangement, from having just received a complete set of Rosenmüller on the Old Testament, and some other valuable works, in studying which I am very desirous of going over the whole ground once more.

#### *Notices of other Stations.*

The Chummerah station has been left vacant by the lamented death of dear sister Cummings, of which I have already given some account in a letter to her former pastor, the Rev. Mr. Butler. Br. and sister Vinton intend to depart for that station in a few days. The Mergui station has also been left vacant by the death of pastor Ing, one of our most faithful, most beloved assistants. None have been baptized there since br. Wade left. Though Ko Ing was faithful and laborious until death, it did not please the Lord to give him any present suc-

cess. Mergui, however, has been well sown with gospel seed; and I have no doubt the seed will spring up and contribute to the abundance of some future harvest, and to the mutual joy of all the laborers, when the sower and the reaper shall rejoice together.

None of the dear brethren and sisters, whose arrival gladdened our hearts the first part of this month, contemplate remaining here, except br. and sister Osgood, who are attached to the printing department. Beside those already mentioned, br. Wade is just leaving for Tavoy, and br. Comstock will take the earliest opportunity for commencing a mission on the Arracan coast, southern division. Having been required by the Board to select another missionary for the Arracan coast, we have advised br. Simons to take the northern division, for his share. We have done this the more readily, because Mr. Fink, the country-born missionary from Serampore, stationed at Akyab, has been obliged to accept a situation under government for his support, and cannot, therefore, devote so much time as formerly to missionary labors.

On subjects connected with the printing department, the mission schools, and the European church, you will doubtless receive communications from other pens.

#### *Further notice of Ko Ing.*

During the last years of his life, he was supported from the donations of Mr. C. of New York. But at the close of Oct. 1833, he wrote, that on account of his unworthiness and want of success he declined receiving any further allowance; that his wife (of whose conversion he had been the means) was able, by keeping a small shop, to support the family; but that he intended, however, to devote himself, the same as before, to the work to which he had been called. Accordingly, the same letter reports his labors, and states his plans for future operations, which communication he continued to make till his death. In order, however,

to square our accounts, we requested him to receive the usual allowance for the remaining two months of that year. He did so, and in acknowledging the receipt of the money, said that he regarded it as a special gift from Heaven. We then determined, though he declined any stated allowance, we would occasionally make him presents,—and br. Mason has sent him money two or three times, amounting, I believe, to about one third of his usual allowance. The following is an extract from the letter of a pious sergeant in the detachment, stationed at Mergui, dated Dec. 7, 1834.

“I was with Ko Ing several times during his illness, and commonly took an interpreter with me; but, on account of his extreme weakness and deafness, I could say but little to him. Being anxious, however, to know his experience, I asked him a few questions, as follows:—

*Quest.* Do you wish to die, or not?

*Answer.* I wish to die, if it is the will of God.

*Q.* Why do you wish to die?

*A.* I shall go to heaven, and be happy.

*Q.* How do you know that you shall go to heaven?

*A.* I have read in the word of God, that those who serve him will go there; and my own breast tells me of it (placing his hand on his breast and looking up).

*Q.* How have you served God?

*A.* By forsaking my wicked ways, and praying to him for forgiveness.

*Q.* Do you think all this will take you to heaven?

*A.* Jesus Christ came down from above, and died for sinners,—and those that are sorry for, and forsake their sins, shall be saved, because Christ died for them.

*Q.* You don't think, then, that your works and your own goodness will take you to heaven?

*A.* No. All my works are but filthy rags.

He was so much exhausted, that I asked him no more questions. I think I told you in a former letter, that he had his coffin made, several

days before his death; that our lads carried him to the grave, and I read the funeral service over him."

Br. Mason writes—

He deserves a monument, and he *should have* one, if such things were of any value; but he is far above all earthly distinction, mixing, as I am very sure he is, with that innumerable multitude who have been redeemed from every kindred, and tongue, and people, and nation, who cry unceasingly, Worthy is the Lamb.

*Table of persons baptized in Burmah, previous to the year 1834.*

	Bur.	Kar.	For.	Total.
Maulmein,	78	99	147	324
Tavoy,	9	193	4	206
Mergui,	3			3
Rangoon,	55	5	2	62
Ava,	2			2
	147	297	153	597

*Table of persons baptized in Burmah, during the year 1834.*

	Bur.	Kar.	For.	Total.
Maulmein,	11	12	7	30
Tavoy,	2	4	1	7
Rangoon,		23		23
Ava,	8		1	9
	21	44	9	74
Table I,	147	297	153	597
Total,	168	341	162	671

Eight of the Burmese converts have been excluded, and two of the Karen, and several of both classes remain suspended.

P. S. It may be gratifying to the friends of the mission, to have a correct idea of the population of the province of Maulmein, that is, the country under British rule, north of Yay and Tavoy. A new census has just been completed; and the second member of government has communicated to me the result, as follows:—Town of Maulmein 15,000; surrounding country 30,000, of which 7000 are Karens. He added, that on account of the difficulty of taking a census of the Karen population, the real number might be fairly estimated at 10,000; but that the other results of the census might be depended on as correct.

CARD.

A. Judson desires to present, through the American Baptist Magazine, his thanks to the many kind friends of himself and the mission, who have sent him, by the hands of br. and sister Wade and their associates, various donations of wearing apparel, books, stationary, &c. Some of the articles are of great value, and all of them are very acceptable, being such as he requires for daily use. The faces of the donors he knows not; but many of their names he has marked, and the notes and letters accompanying the presents have repeatedly called forth the tear of gratitude and love. The acquaintance thus commenced, though not personal, he expects will be perfected in that world, where there is no sea to separate friends, no barrier to impede the interchange of mutual love. And he rejoices in the belief, that every distant expression and recognition of fraternal affection here below will form an additional tie, binding heart to heart, in the world above; that every cup of cold water given to a disciple, will become a perennial stream, flowing on from age to age, and swelling the heavenly tide of life and gladness.

He would take this opportunity of saying to the friends of the mission, that no presents would be more acceptable than medicines, those of the most common kind. He would respectfully suggest to pious physicians and apothecaries, that any package or box of medicines, however small, would ever be highly prized. And as he expects to be stationed for the present in Maulmein, he would be most happy to be their almoner, and enjoy the privilege of dispensing their bounty to his brethren and sisters at the several stations, who sometimes suffer in their own persons, and more frequently see the natives, particularly the poor Karens, suffering around them, for want of the simplest, cheapest medicines.

Maulmein, Jan. 3, 1835.

## DESIGNATION OF MISSIONARIES FOR AFRICA.

Rev. William G. Crocker, of the First Baptist Church in Newburyport, and recently a graduate of Newton Theological Institution, was set apart to the work of missionary to Africa, in the Baptist meeting-house in that town, on Thursday, June 18. The services were opened with a voluntary hymn, "Wake, isles of the South," &c. after which the 220th hymn in the Supplement was sung, "Behold, the expected time draws near," &c. The latter part of the 68th Psalm was then read by Rev. S. Cooke, of Hampton Falls, N. H., and Dr. Dana, of the Presbyterian church in Newburyport, offered the introductory prayer. A select hymn from Dobell was next sung, "Go messenger of Christ," &c. and a sermon delivered by Rev. Baron Stow, of Boston, from 1 Tim. i: 11. The Consecrating prayer was offered by Rev. N. W. Williams, pastor of the church, after which an address to the missionary was delivered by Rev. Dr. Chaplin, of Rowley. The instructions of the Board were read by Dr. Bolles, Corresponding Secretary. The pastor of the church then gave the Right Hand of Fellowship. The closing hymn, "Yes, my native land, I love thee," &c. given out by Mr. Crocker, was then sung, and the congregation dismissed with feelings of deep interest and gratification.

Rev. William Mylne, a graduate of the Virginia Baptist Seminary, was designated missionary to Africa, at the meeting house of the Second Baptist church in Richmond, Va. on Tuesday evening, June 23. After prayer by Rev. M. L. Jones, and the reading of portions of the 72d Psalm and the 60th Chap. of Isaiah, by Rev. J. B. Taylor, an address was made to the people of God by Mr. Mylne. Rev. Mr. Taylor then repeated the substance of various conversations which he had had with Mrs. Mylne, respecting the series of circumstances which had convinced her it was the will of God she should go to Africa. The address to the missionaries was delivered by Rev. R. Ryland, of the Virginia Baptist Seminary. Rev. W. F.

Nelson, of the Seminary, next presented them with a small Polyglot Bible accompanied with remarks, and Rev. W. S. Plumer addressed the congregation. The congregation then united in singing the hymn composed by Mr. Sutton, of the Orissa Mission, "Hail, sweetest, dearest tie that binds," &c., after which the benediction was pronounced by Rev. P. P. Smith of Buckingham county.

Mr. Mylne has resided at Richmond several years, and is a member of the 2nd Baptist church in that city. Mrs. M. is also from that vicinity. We cherish the fervent hope that the scenes witnessed there, on that "deeply solemn and affecting occasion," will not only create an abiding interest in behalf of those who have thus given themselves to the service of Christ among the heathen, but constrain many other of our southern brethren to engage personally in the same holy enterprise.

Will not the churches of our Lord Jesus Christ commend specially to his gracious protection and blessing, these beloved brethren expecting soon to enter on their self-denying and hazardous labors. We do not apprehend for them so imminent exposure as would give to the prayer of faith for their preservation and cheering success, the aspect of presumption. We have reason to believe that the diseases most prevalent in the neighborhood of Liberia may be encountered, under a judicious treatment, with comparatively little danger. We think that God has very clearly indicated by his providence, that it is his pleasure the Gospel should be introduced into Africa along its western coast, as well as on its southern and eastern borders, and has distinctly called on the churches of our connection to engage heartily in the good work. And we are assured that in attempting to do his will, we may confidently appeal to him for the bestowal of all needed grace. To him, then, let the churches and their members individually repair, and let them fervently implore the blessing of Almighty God on this new endeavor to spread among the heathen the knowledge of his name and of the great salvation.

BAPTISTS IN OHIO.

In the State of Ohio there are 22 Associations, 330 Baptist churches, 175 Baptist ministers, and 13,850 communicants; beside several un-associated churches, which would probably swell the number of communicants to at least 14,000. Three fourths of these churches and Associations, it is believed, are decidedly in favor of missionary efforts; and of the few apparent exceptions which exist, want of information or local considerations are the undoubted cause.

BAPTISTS IN VIRGINIA.

There are 43 Associations in Virginia, 441 Churches, and 55,602 communicants, beside three Associations lying partly in Virginia, and partly in North Carolina, Tennessee, and Pennsylvania. Of this number, 13 Associations and 280 churches with 44,186 members are friendly to the Baptist General Association of that State; and 11 Associations, containing 150 churches and 11,400 members, are opposed to its views and operations. Of 4,036 baptized the past year, 3,696 have been added to

the churches in those Associations which support the General Association, and 340 to those opposed to it.

EMBARKATION OF MISSIONARIES.

The Rev. Messrs. Lockwood and Hanson, missionaries of the Protestant Episcopal Church in the United States to China, sailed from New York in the ship Morrison for Canton, June 2.

Rev. John B. Barton, missionary to Africa, sailed from Savannah in the ship Indiana, Capt. Wood, for Liberia, with 63 colored emigrants for the colony, June 29.

ORDINATIONS AND INSTALLATIONS.

Mr. CHARLES JOHNSON, ord. pastor, Topsham, Maine, May 27, 1835.

Messrs. C. M. BREAKER, and S. LYNES, ord. evangelists at Goose Creek, South Carolina, June 14, 1835.

Rev. PHINEAS BOND, installed pastor of Baptist church, Warren, Maine, June 17, 1835.

Mr. DAVID BURROUGHS, ord. pastor, Groton, New Hampshire, June 17, 1835.

Mr. AMOS O. MESSER, ord. evangelist, Enfield, Maine, June 21, 1835.

Mr. D. MILLER, ord. evangelist, Monkton, Vermont, June 30, 1835.

*Account of Moneys received in Donations, by the Treasurer of the General Convention of the Baptist Denomination in the United States for Foreign Missions, from June 15 to July 15, 1835.*

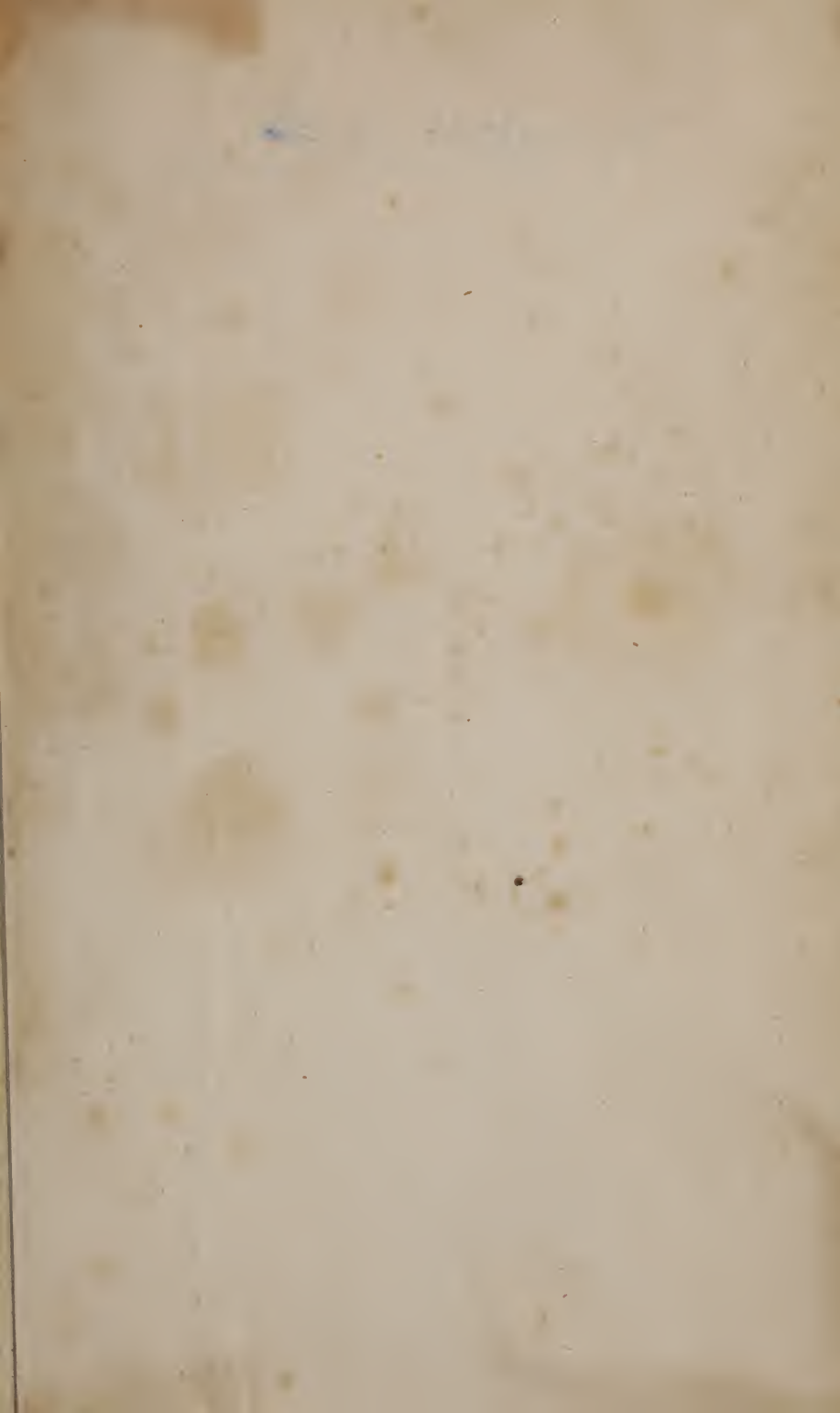
From York County, Me., Bap. For. Miss. Soc.—Dea. C. Swasey, Treas.	\$20,
Rev. J. B. Cook, Cincinnati, Ohio,	60,
Black River, N. Y., Bap. Assoc., of which 10 is for Bur. Bible,	
by Rev. T. A. Warner,	80,
Bap. church, St. Helena, S. C.—by Rev. Dan Bysheewood,	67,31
Am. Bible Soc., for print. the scriptures in the Chinese language,	1000,
Fem. Bap. For. Miss. Soc., Wiscasset, Me., by Mrs. M. H. Scott,	9,47
Dea. John Newton,—by S. Root, of Middlefield, Mass.,	10,
Savannah River Baptist Assoc., Alexander I. Lawton, Treas., for Siam Mission, 10,—for Burman Mission, 287,	297,
By Rev. Jesse Mercer, of Washington, Ga., for For. Miss., 399,50;	
Bur. Bible, 163; for Karen Bible, 3; for Bur. Miss. 229,93;	
Af. Miss. 12,50;—Valley Towns Sta., for Mr. Sturgis, 20,	827,93
Virginia Bap. Miss. Soc.—Collections for outfit of Rev. Mr. Mylne, of the African Mission,	33,95
Fem. Miss. Soc. of 2d Bap. ch. Richmond, for the same,	43,
Youths' Miss. Soc. of “ “ “ for the same,	57,—133,95
Mr. Joshua Tucker, Gardner, Mass., for Bur. Mission,	25,
with a like sum for the Home Mission.	
Widow Abigail Taft, Heath, Mass., for Bur. Miss.,	10,
Fem. Jud. Plain Dress Soc., Shelburne Falls,—Bur. Miss., 2,50	
with 2 rings and 2 silver thimb. for the same—N. Root, Treas.,—	12,50
Mrs. Minor, Starmon, L. C., for Bur. Miss.—by Rev. P. Chase,	5,
Barnstable Assoc., Mass.,—by Warren Marchant, Esq. Treas.,	39,
Mourne Co. Bap. For. Miss. Soc.—by A. G. Smith, Esq. Treas.,	968,33
Savannah Bap. S. S. Miss. Soc.—Th. Dowell, Treas.,	10,

H. LINCOLN, Treasurer.









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